44/Stana. 126
3

A SERMON PREACHED AT THE VISITATION of the Right Worshipfull Dr. Luddington,

THE

Reverend Arch-Deacon of *STOWE*, in the Church of S. *Paul* in *LINCOLN* upon the 28 of *April*, 1663.

By WILLIAM TOWERS, Batchelor in Divinity, Rector of *Fiskerton*, within the said Arch-Deaconry.

Ovid Metam. lib. 1.

O Utinam possem Populos reparare Paternis Artibus.

LONDON, Printed for *Timothy Garthwait*, 1663.

BRITISH MUSEUM

PROV. II. 30.

He that winneth Souls, is wiſe.

TO ſay no more of the whole Book of *Proverbs*, then that it is (by the *incoherency* of one to another, by the *newneſs* of matter in every of them, unconcerned in thoſe *before* it, and *after* it) very like that Book of *Epigrams*, of which the *Author* ſayes, You may dip in your Finger *any where*, and be every where at the end of his Book, without being engaged to *turn over a new leaf*. for this only reaſon, becauſe of the *newneſs* of a *freſh* and *diſtinct* ſubject in *that leaf*, which is an intire *ſtranger* to what *even now* lay before your eyes. Martial

To make but a Twofold Application of this:

Firſt, to ſhew you a very *real end* of this Book, more then *ſeven whole Chapters* before ſome (I mean the *Lay-wardens* amongſt you, which attend their *Clergy-Rectors* hither) did hitherto apprehend we might pronounce of it, *It is finiſh'd*: and yet *finiſhed* it was (the *whole Book*) at the end of the 22 *Verſe* of the 24. *Chapter*, *My Son, fear thou the Lord and the King, and meddle not with them that are given to change*, leſt thou partake of their *calamity*, and their *ruine* meddle with thee.

That here *Solomon cloſed* his Book with a ſentence of ſo great remark, with *this Proverb* as *golden* as the *Crown* he wore; I have the Authority, not only of a moſt knowing * *Prelate* of our Church, but the Teſtimony too of both thoſe in that Text of *Solomon*, the two chiefeſt witneſſes, in *Heaven*, and in *Earth*, *God*, and the *King*.

* Dr. *Wren*, Lord Biſhop of *Ely*.

I have the aſſent to what I ſay, of the very next Verſe after, *Theſe things alſo belong to the wiſe*; (beſides thoſe which the wiſe man himſelf had collected into a Volume, *Theſe alſo*) I have the ſuffrage of the firſt Verſe in the next Chapter too, *Theſe are alſo the Proverbs of Solomon* (*Theſe alſo*, beſides thoſe which *Solomon* himſelf bound up into *one codex*) Theſe, *which the men of Hezekiah King of Judah* copied *out*.

Theſe I call the Teſtimonials of *God*, becauſe *both theſe verſes*, are, as much as all, or any part of the Bible, *the Word of God*.

And may I not produce the *King* too, with his *Teſte Meipſo*, in that the *King* commanded the *Prelate* to *publiſh* that Book, in which he aſſerts this? This is the firſt Application.

The next this.

As that Text hath one ſpecial mark of *Honour* ſet upon it, to be deſigned by the wiſe man for his *concluding* Text, (himſelf gives us thus to collect, when he ſays elſewhere, *Let us hear the concluſion of the whole matter*, *Eccleſ.* 11. 13. ('Tis in the Hebrew, the *end* of it) *Fear God, and keep his Commandments*: (This one comprehenſive Command of His, that next to *Himſelf*, we fear the *King* alſo; Fear Him, next in *order*, and next in *degree* too, to Himſelf:) *For*, *this is the whole Duty of Man* (of Man, as he ſtands *ſingle* and *alone*; as he is but *one*, and *himſelf*; as he is no *publick Miniſter*, in Church or State; as he is obliged to provide for, to take care for no more *Souls* then his own) ſo this upon which I preach, hath a ſignal *repute* done to it, in that it is placed in the *heart* and *middle* of that Book, as a Character ſupreme, above all other Characters, of no leſs then the *Wiſdom* it ſelf, of the man *Wiſe above all other men*. He that fears *God*, and the *King*, is *wiſe*, *Wiſe unto Salvation*; *Liberabit Animam ſuam*, He ſhall keep his

his *own Soul alive*: But he that contributes to the Salvation of *other Souls* with his own to Heaven, is wiſer by far then he: (as a *Chain* of *Pearl* is richer much, then one *ſolitary* Pearl, ſet *apart* from that *Chain*) He (if any man be ſo κατ' ἐξοχήν, eminently ſo) is *The Wiſe Man*; *He that winneth Souls, is wiſe.*

Wiſe, to underſtand the *Word* of *God*, the way of winning them: Be that the beginning of his Wiſdom, and our Firſt part.

Wiſe, to underſtand *Souls*, their difficulty to be won: Be that the progreſs of his Wiſdom, and our Second part.

Wiſe, to underſtand that *Wiſdom*, which wins Souls to be the Wiſdom, above all the wiſdoms of this world; to betake himſelf ſolemnly, ſeduloufly, conſcionably, to that great work: Be that the utmoſt deſign, the end and period of all his Wiſdom; that beyond which, he will ſeek, he can reach no further, and our laſt part.

Upon which words, and parts, that I may ſpeak, and you all may hear, to the honour of Almighty God, to the edifying of our own Souls, and to the winning of others, let me heartily beſeech you to implore, &c.

The Entrance, the Initiation, the Matriculation into this Wiſdom, is, Firſt of all to underſtand the Word of God; That is the Standard-Rule, the Stanch-Method, by which he muſt labour to win Souls.

And here he muſt *Oleum & operam impendere*, watch out his *firſt* Oyl, make theſe his *preliminary* Studies, to know how it comes to paſs that He *knows the Word of God*, that he knows it *to be* His Word; to be well skill'd in that *early* diſtinction betwixt the *written*, and *unwritten* Word of God; to give *each* of theſe their *due*, their due of *Authority*, by which he *knows* them, and their due of *Validity*, by which he *infers* and *proves* out of them: Both of which will be of perpetual uſe in his conduct of Souls Heaven-ward.

The *Word of God*, which way ſoever it comes known to us to *be ſo*, is therefore to be credited as *Infallible*, becauſe it is *His Word*, the *averment* of the *Eſſential Truth*; the being *written*, adds no *Authority* to it; elſe we ſhould believe the *Scribe*, more then *Him whoſe* Pen-man he is: the *not* being *written* detracts *nothing* from it; elſe *Moſes*, the

firſt Penner of the *Word of God*, (next to *God*, who wrote *Himſelf* upon *Tables of Stone*) was more obliged to believe *Moſes*, when he *wrote* God's Word, then *God*, when He *dictated* it to Moſes.

Here you ſee, there were *Words of God unwritten*, and Scripture it ſelf, Old, and New, is full of them, which were *ſuch*, before the *Pen* in any mans Hand told us that ſuch they were.

Beſides; There is a *Poſitive Law of God*; and that, though it be *written now*, was *worded before*; and there is a *Natural Law of God*, before any *word* of His *Poſitive Law* was *ſpoke* or *written*; and the very *written Word* it ſelf bears witneſs to this *Natural Law*, that it is the *Law of God*; And being ſo, we may upon the ſame ground call it the *Word of God*, as St. *Paul* calls it His *Law*; in the ſame ſenſe, as it is a *Law in the Heart of Man*, it is a Law, ſet down in *words*, which that Heart of Man *underſtands*. Such a Law the Apoſtle tells us it is *Rom.* 2. 14. *For when the Gentiles which have not the Law*, (not the *expreſs*, and *Poſitive Law*) *do, by Nature, the things contained in the Law*, (in which words, St. *Paul* does *evidently* allow the diſtinction betwixt *Law Poſitive*, and *Natural*) *theſe ſhew the work of the Law written in their hearts*: If *written*, then it is the *word* as well as the *work* of the Law; and being the Law which *God* wrote there, it is alſo the *Word of God*.

But ſtay a little: Have we not in our *ſecond* diſtinction, overthrown the *Firſt*, betwixt the *written* and *unwritten* Word of God, when before, we called the *natural* Law an *unwritten* Word, which St. *Paul* a witneſs infinitely more *Indubitate*, ſays, was *written*? No ſuch matter; St. *Paul* in another place, will extricate us here too, 2 *Cor.* 3. 3. *Ye are the Epiſtle of Chriſt, written, not with ink, but with the Spirit of God*: There is an *improper*, and *figurative* writing, ſo came the Law of *nature*: there is a *very* and *literal* writing, this way we receive the *Scriptures*.

To return then to the *very word of God*; be it *written*, or be it *not*, either way we muſt confeſs it to be of *equally full* Authority, ſo ſoon as we are convinced that it is *either way* the Word of God.

We hear much ado from *Rome* of this *unwritten* Word of God: That ſuch there is, we agree with Her; that it is of *more* Authority

then

then *Scripture*, there we leave her. Let her lay aſide her *bare pretences*; let her produce as great *evidences*, as the thing in *its own nature* is *capable* of, that, what ſhe *calls* the Word of God (and we both know to be *unwritten*) appears ſo to be by proofs, as *near to Principles*, as *Scripture* does, and we buckle with her.

What is her method of Proof? *Tradition.* Throw ſhe into the ballance *all* the *Requiſites* to ſuch a Tradition, which will make her concluſion impregnable, which will ſuffice to beget the very utmoſt of *Humane credibility*, and we will almoſt call it the *Ballance of the Sanctuary*: We will not be ſo ſtiff, as not to be tried by it.

To ſuch a *binding Tradition*, there muſt be the *conſent of all.*

How prevalent this is to evince any truth, hear we a while, the confeſſion of *meer men.*

What *all ſay*, is *wont* to be truth; ſo far the *Poet* goes,

Certus abeſt Author; ſed vox hoc nunciat omnis:
Credo tibi; verum dicere fama ſoles.

It is *Martial's* in his *Seventh Book*, the *Fifth Epigram. Seneca* in his 118 *Epiſtle*, goes as far; ----*Multum dare ſolemus præſumptioni omnium*; and one ſtep further, ----*Veritatis argumentum eſt idem omnibus videri*: That is his *argument* for the truth of any thing. And yet, *Cicero, de Naturâ Deorum*, out-ſtrips him too: ---*De quo omnes conſentiunt, id verum eſſe neceſſe eſt*; it is of peremptory *neceßity*, that true it *muſt be* what *all* agree on. And *Ariſtotle* by his greater meaſure of *knowledge*, and more *authentickneſs*, goes beyond them all. Τὸ δὲ πᾶσι δοκεῖ, τοῦτο εἶναι φάμεν. Let it but *appear* ſo, and if it *ſeems* ſo to *all men*, *ſo indeed it is*: It is ſo, at leaſt, in his Tenth Book of *Ethicks*, Chapter the ſecond.

Hence, many of the *Fathers* might much bowe to ſuch an argument, having been imbu'd with it from their firſt and youthful lucubrations.

Hence, that of *Tertullian*, *Quod apud multos unum invenitur, non eſt erratum, ſed traditum*: He was ſo much in love with it, that he *contra*-diſtinguiſhes *Tradition* to *error* and *miſtake*: Hence, that of St. *Chryſoſtome*, *Grande indicium veritatis* (for, I muſt confeſs, I have him not in his *original tongue*) *cum uno ore idem pronuncient*: Hence

that

that of St. *Ferome*, *Etiamsi scripturæ authoritas non subest, tamen orbis consensus instar præcepti obtinet.* Thus to argue, and thus to believe, is no *mistake*, says *Tertullian:* St. *Chrysostome* honors it higher; it is his *very great mark of truth*: And higher still St. *Ferome*, it is with him no less then a *command*; and so generally *the Fathers.*

Let me instance in two of them for a close, both of which strike up the nail to the very head. Put we the scales into St. *Austins* hands; he tells us roundly, *Quod universa tenet Ecclesia, nec Conciliis institutum, sed semper retentum est, non nisi authoritate Apostolicâ traditum rectissimè creditur*; (they are the Fathers own words, without my presuming to displace one of them, *De Baptismo, lib.4. cap.24. tom.7.*) And if so, it is for certain, *the Word of God.*

Adde we to this, as Explanatory of St. *Austins Universa Ecclesia*, those often noted three marks of truth in *Vincentius Lyrinensis*, which when they combine together, render the argument a full one, and the truth of it ungainsayable (ungainsayable, I say, unless by some few *mad-men* of this age; *Zacharias Mytilenensis* bids me call them so, when he says, *Communem omnium sententiam destruere, est dementissimum,*) those three are *Antiquity*, *Universality*, and *Consent*, (Universality of reception and practice; and the consent and testimony of the generality of learned Ecclesiastical Authors; in all the former ages, as Dr. *Gunning* in his elaborate and most useful Treatise of *Lent*, hath well taught me to expound the other two.)

By Tradition, thus stated, which obliges all Christians in their generations, we hold the *Feast* of *Easter* to be observed, and the *Fast* of the *Lent* before it; that I say not also, the *Feast* of the *Ascension*, and of *Pentecost* after it: By this, we understand, that the *Priests*, and not the *Deacons*, were *ab origine*, to *consecrate* the Elements in the Holy Communion: By this, we are fully assured, that the *Jews Seventh* and *Sabbath-day* is changed into our *First* and *Lords-day:* By this, we rest satisfied with the Church-Government established amongst us, that it ought to continue, as it ever hath done, in all the Primitive, and even Modern Churches of God (till of late, in some few corners) *Episcopal:* By this, we know that *Infants* ought to be *baptized* (thitherto does St. *Austin* more particularly apply that his general rule.) By this,

we

we especially know the Scriptures themselves to be the *written Word of God:* And every of these Traditions (save onely, that the Episcopal Authority and Jurisdiction is also defensible by frequent convincing Arguments occurring in the *New Testament*, and that the *Baptism of Infants* is fairly arguable out of *that*, as the most Reverend Archbishop *Laud*, very learnedly against *Fisher*, (who, it should seem, whatever he pretended to be of *Men*, would be no *Fisher* at all of *Children*; at least, he would not *hook* them in with any *Gospel-bait*) do, singly, and by themselves, support these several truths, oblige our credit to them, and reception of them: And, in all of these, *Exceptis excipiendis*, I think I may safely say it, almost all the Fathers look up no higher, then to such a Tradition as this for the probation of them, and here they rest, as in the very *Word of God written.*

And have they not the *written Word of God* also, for what they thus do? even *that* injoyns the *customs of the Churches* to be observed (and no custom of any, of all the Churches of God, can be so much as *imagined* a more *Universal custom*, then those which *tradition*, this exact way hath acquainted us with) it brands the despisers of them, the Cavillers against them, with the name of *contentious*, 1 *Cor.* 11. 16. and it threatens such *contentious persons* (for it will not honor them with the style of *Disputative* ones) the very *souls* of them, with *tribulation* and *anguish*, *Rom.* 2. 8, 9. Because they *obey not the truth*, this *customary*, this *traditionary* way, manifested unto them.

When as we ought, we apprehend obliging Tradition thus qualified, we are fortified against the *willing* seducements of *able* and *learned*, *teaching* and *miss-teaching Rome*; against being deceived by an *implicite* and *blinde obedience*, with *weak* and *popular Rome*. Keep we but such discerning eyes as these in our heads, and then, in vain will her Net be spred in the *sight* of any of us; we shall not be *dim* enough, not to see through her disguise, when she calls the *Tradition* of *one Church*, her own, the *Romish*, a *Universal Tradition*; the *testimony* of her *corrupted self*, the *testimony* of that *Pure antiquity*, from which she hath corrupted her self: The consent of *Pensionary writers of her own, in later ages*; the consent of *all learned writers from the first of ages*, since the days of *Christ* in the flesh.

This one Optique will help us to see, with one of our eyes, how she fails in *every one* of these three Requiteds, the want of any one of which sets Conscience free from such a *lame* Tradition, such a *pretended* unwritten Word of God, that it may safely forbear to reverence it, without incurring the *Curse* upon the *quarrelsom*: It will open our other eye, to discern that worse then Fallacy, her *Probatio ejusdem per idem*; for, when she hath laid aside these three Rules, by which to know what ought to be Traditionally accepted by all, let her dispute, till her tongue, and head, and heart do ake, the result of all will be only this, she, *Rome*, that Particular Church knows, this or that ought to be obeyed by all, for this only *Reason*, (which, if it may pass for such, will enable any *Dotard* alive to *dispute* for ever, and never be *confuted*) because she Her self says she knows it.

But, it is time to lanch out from hence, and to strike Anchor at the *written word* of God; to enquire briefly, what assurance we have that these *Chapters* and *Psalms* are *His Word*, since both of these together are the Intire-adequate Rule, by which we must square our studies, steer our endeavours to the winning of Souls.

And here, what skill must there be, to give its *due* and *no more*, to the *several avouchments* thereof!

They are (as divers learned men have laboriously travelled in the inquest after the proofs of it, and some of them sate down contented with *one*, some with *another*) generally these Four; First the Tradition of the present Church, Secondly, of the Primitive, Thirdly, of Scripture, and Fourthly, of Reason.

For as for the Fifth, that, in which some (zealous perhaps, but *little skilled* God knows) set up their Rest; the *Illumination of the Spirit of God*, the witness-bearing of the Holy Ghost to them, that Scripture is Scripture (in the received sense of that Word, *the Word of God*) that must needs vanish away from being any *proof* that so it is; for, any *Argument* which carries in it a *solid convincingness*, must be *such to all*; now such *this* cannot be, since no man alive (be himself never so conform to the leadings of the *Spirit*) can possibly make it *known* in an *argumentative* way, to any stander by, that the *Spirit of God tells* him this; no, though indeed it be the very Spirit of God that tells him so; much

much leſs ſtill, when it is no more then a *ſtrong preſumption*, an overweening fancy that *God is in him*; if I tell him, *no*, that in this point, God is *not* in him, by what powerfull charm will he be ever able to *diſprove* me? and therefore hard will it be for himſelf, to tell *his very ſelf*, whether it be *Gods Spirit*, or the hardy *imagination* of his *own*; whereas, in all the reſt, that which *is*, or *ſeems* to be a *proof* to *me*, I am eaſily able to demonſtrate it to be an *equal truth* to the *next man* I ſpeak with: for, as in this laſt caſe, he muſt take my *word alone*, in the other he may partake my *evidence* too.

Of the Firſt, The Teſtimony of the *National Church*, in which I live, and of the *Catholick Church*, ſpread throughout the earth, of which I am a Member; This, though it carries a great *perſwaſiveneſs* in it (ſomewhat more, ſays *Teleſphorus*, *Non licet, Univerſale Hominum judicium, falſum, unumque exiſtimare*) yet it is but a *motive* that I *ſhould* believe; it does not *tie up* my Faith.

And the firſt thing it moves me to, is to enquire of *all the Churches before it*, (a good method of proceeding this, whereby to know the *Church* of God, as well as the *Word* of God; had this courſe been *impartially* and *induſtriouſly* undertaken, we had never heard in this laſt Age, of a *Presbytery* in that *ſmarting* ſenſe, in which we now hear of it, and of late have *felt* it, becauſe we could never read of it in the *former Ages*, never, but at the ſame time in which it was *univerſally* and unanimouſly *decry'd* for no leſs then *Heretical*) I have enquired of thoſe *ancient times*, and received *corroboration* in that great Truth, to which I was rendred *propenſe*, and inclined before; nor am I yet arrived to a *Demonſtration*.

Both theſe ſend me from *themſelves* to the *Word*; I ſearch that; I ſearch it again; Here I find *Pleaſure*, more then all the *Fables*, *Mythologies*, and *Poetryes* in the World: Here I meet with *ſolidneſs* and *ſubſtance*; directions for *good life*, and to attain the *Summum bonum*, *Life eternal*, more then in all the *Moraliſts*, and *Wiſe men of this World*: Now I am ſet on fire with love of it; now I weep at ſo much loſs of my former time, that I have ſo long *truanted*, in *Senecas*, and *Plutarchs*, and *Ariſtotles*; in *Epictetus's*, and *Arrianus's*, and *Theophraſtus's*: in a word, in any *other* Books, that are not *comments* upon *this*.

I ſee now, that all my *Introductory Ethicks* come infinitely more ſhort of this *Chriſtian Philoſophy*, then a *mean Porch* does of that *Church* to which it leads, be the *fabrick* of it as *ſtately*, as of thoſe the Poet mentions,

Quæque ſuos dicas Templa decere Deos.

But ſtill I fail of *Premiſes*, out of which to *infer* the *concluſion*, that *this*, though it *be*, *is*, *the Word of God*: for, in *this very Word*, I find, that if *Chriſt himſelf*, the Word Eternal, did bear *witneſs of himſelf*, *his witneſs would not be true*; *i. e.* not a *rational conviction* to me, or to any elſe (conſidering Chriſt only as *Man*) of the truth of it; much leſs can Scripture *alone*, *prove it ſelf* to me, if it did attempt it, nor yet when I have eagerly read *all* of it, can I diſcover *one Verſe* in any *one* of its Books, which *attempts* to tell me, that the whole Book, from *Geneſis* to *Revelation* incluſively, is the Word of God.

Now I am driven to ſummon in my laſt Auxiliary to all, for the verdict of *Reaſon*: Here I weigh with my ſelf the *ſtate* of *Man-kind*; I ponder upon their *ſins*, which deſerve *wrath* and *ruine*; I imeditate upon their *condoling* their *ſins* and *miſeries*, which ſhould move *compaſſion*: I conſider their *deſires* of *Bliſs*; and I conſider again, that the *Power Eternal* hath put no *vain*, *impoſſible* deſires into the heart of Man: Now I bethink my ſelf, Can it conſiſt with that *eſſential goodneſs* which *made Man*, not to *ſhow to Man* the *ways* whereby he might *compaſs Happineſs*? I ruminate upon all the *former Volumes* I have peruſed, nor can I diſcern in all thoſe Books (which have been a *wearineſs to the fleſh*, to *compoſe*, and *read*) how I may *roll* away this *one ſtone*, this great ſtumbling-block, of *ſatisfying the Divine Juſtice for humane tranſgreſſions*: *Here*, and no where elſe, I have light upon *that*: *Here*, and no where elſe, have I met with the *exaltedneſs* of *Holy Life*, in all the *Acts* of Vertue, in all the *Degrees* of Holineſs; Here, the *eſpecial duty* of *Love*, extended to an *enemy*, to the doing *good* to him, the *praying* for him, the *bleſſing* of him. Now, I am almoſt ſorry, I had not *doubts* and *ſcruples* enough for ſo *ſatisfying a Book*, to *compoſe* and *reconcile*; Now ſince nothing *can be* objected againſt it, ſince no

other

other Book hath had ſo *univerſal reception* throughout the world, I yield up my ſelf *wholly* to the belief of it.

Nor yet have I *hit the Mark*; all this, as *cogent* as it is, is not *demonſtrative*: And yet too I *have* hit the Mark; all theſe, together, are *conviction* and *more*. For, ſince in all *other ſciences*, there muſt of *regular neceſſity* be ſomewhat *granted*, before any *diſcourſe* can be raiſed; ſince, in the very *Mathematicks*, (the moſt *infallibly demonſtrative* of all other *ſciences*) if there be not *quædam poſtulata* before, there will never ſpring up any thing *apodictical* after: Hereupon it is, that I *reſolve* it to be the *glory* and *perfection* of this *Science Paramount*, this *Queen* and *Commandreſs* of all *other Sciences*; that ſhe is not ſo *mean* and *low*, as to *indure* any thing *above her*, as more *noble* then *her ſelf*, in being *able* to *prove* her any thing, beſides that *God*, whoſe *only Handmaid* ſhe is, and all other kinds of *learning* hers.

Out of all theſe, there are many good uſes to be made, moſt of which I ſhall leave to the heads and hearts of my Brethren of the *Clergy*; I muſt make haſte, and ſhall therefore inſiſt but on two or three.

Firſt, to inſtruct our other *Lay Brethren* that *we* uphold *Epiſcopacy*, at leaſt with equal *Authority* to our keeping of the *Lords day*; which they, and we, love to keep, to our underſtanding of what is the *Canon* of *Scripture*, which they and we love to reverence.

Another, to reduce thoſe into a more meek, and humble, and *docile* temper, who are yet ſo *Jewiſh* (for, of them it is ſaid *Qui, ſine Scriptura, nihil recipiunt*) as to refuſe any thing for *Truth*, which is not *expreſly* contained in *Scripture*.

A third, To refel the *Preſumption*, to reclaim the *Inadvertency* of *thoſe*, who, as yet, *will* know nothing of *God*, or his *Word*, unleſs by a *freſh Revelation* from the *Spirit*, a *new Teſtimony* of the *Holy Ghoſt*; whereby, in effect, they either call for a *ſecond New Teſtament*, or a *fifth Goſpel*, or at leaſt, (by their *private interpretation*, oppoſite to that from all *Antiquity*) *a new Chapter* from that we have already, or ſome *new verſes* of that Chapter; for, it is the *ſenſe*, and not the *words only*, which makes either the *Chapter* or the *Verſes*; and he who brings a *new ſenſe* of any piece of *Scripture*, different from that

which

which is already generally received, does, what in him lies, *obtrude* upon us a *new* piece of *Scripture* too.

And ſince in *all* the *Scriptures*, there are indeed *many things hard to be underſtood*; ſince the *unſtable* and *unlearned*, *wreſt* thoſe difficult places to their own *condemnation*, What more *diſcreet* method can be applied by the *wit* of Man? what more *upright* by the *integrity* of Man, to *ſecure* thoſe *unwary* ſouls from ſo dangerous a *precipice*? to retreive the *genuine conſtruction* to every diſtinct parcel of *Holy Writ*, and to conform our Chriſtian Duties according to them, then to call in the *Churches interpretation* of thoſe *undoubted Texts*? *Her Teſtimony* of what the *Apoſtles* have *tradited* concerning them, and Her own *Practice* in former *Ages*; eſpecially, ſince the *ſame Duties* were incumbent upon our *Fathers*, which now lye upon *us*, and the *ſame Rule* of *Scripture* was *preſcribed* to *us both*? Nor can it enter into the ſober, unbyaſt heart of Man, ſo much as to *fancy*, but that thoſe *waters* ran more *clear*, which were *nearer* the *Fountain-head*, then thoſe *defiled Riv'lets* which have ſo much *beſpattered* us of this *laſt Age*.

And now, my Fathers and Brethren, do but reflect back a little upon what hath been ſaid, and (if you throw into it that other ſaying of the *Rabbins*, *Nullum eſſe in Scripturâ jota, a quo non pendeant Montes doctrinarum*; and one ſaying more of my forgotten Authour, *Omnes Sermones, Syllaba, Apices, Puncta, in ſacra Scripturâ, plena ſunt ſenſibus*:) you will inſtantly yield what a world of labour it asks, to acquire this firſt part of wiſdom (which alone is a world of wiſdom) preparatory to the winning of Souls.

In all of which, what I have ſaid *right* and *true*, I take not upon me to be a *teacher* of my *Teachers*, but a *modeſt remembrancer* to them, of what *they* better know then I; I ſpeak nothing *magiſterially*, nothing *dictator-like*; I ſo much reverence my *learned Auditours*, that I would (but for *pure obedience*, and *bounden duty*) be much rather one of theirs; and in all, I ſay, I humbly ſubmit my ſelf to the judgment and cenſure of my dear Mother, the *Church of England*.

Second part. In the next place, he that hath *put his hand to* this *plow* of winning Souls, muſt betake himſelf to one Wiſdom more, He muſt look

look *forward* upon the *danger* which always awaits *neglected Souls*; upon the *untractableneſs* of thoſe Souls; and hereby upon their *difficulty* to be *won*.

Syneſius calls the *Soul* of man Ἀμφισβήτησιν θεοῦ καὶ Δαιμόνων, the *Queſtion*, the *Controverſie* upon which *God* and *Devils diſpute*, the *ſtake* for which *both* of them *contend*: *God gave the Word*, *many are the Preachers* which *plead His Right*, and *maintain His Cauſe*; *Satan transforms falſe Prophets*, *like true ones*, to allure and ſeduce for him.

And He and They, do it many, very many wayes, according to the ſeveral tempers and diſtempers of Men; in all which, we muſt apply *Medicines proportionate* to the Diſeaſe, and fetch them out of the *Book of God*; That St. *Baſil* calls a *Shop of Medicaments*; out of which Πάσης ἰάσεως, *All* and *every one* may adapt to himſelf ſoveraign *Antidotes*, healing *Plaiſters*, to his *own* invenom'd *ſore*.

Some *believe not* in the true *God* at all; we muſt win them out of the Book of *Nature*, to the Book of Books, the *Bible*, as St. *Paul* did, *Act.* 17. 24. Some are *raw* Believers, newly *initiated* into the Faith, ready as *Raſa Tabulæ*, to take *impreſſion*, and to be led *aſide* by him that *ſpeaks next*; Theſe we muſt *feed on* with the *milk* of *fundamental*, *catechetical Doctrine*, 1 *Cor.* 3. 2. Some are *impenitent*, *ſecure*, without *remorſe*: Ply we them with the *threats* of God, to ſtir up a *godly ſorrow* in them, 2 *Cor.* 7. 8, 9. Some are *bewitcht* with *falſe Doctrine*, with *another Goſpel*: convince we them of their *Pride*; *humble* we them, by letting them know, that *Fools* and *Mad men* they are; this will *kill up* all their *vain ſcruples*, *Gal.* 3. 1. ſome *deſpair*, here pour we out the whole *flood* of the *Conſolations*, of the *Goſpel of Peace*, till we make them *feel* and *know*, that the very *Name* of the *Goſpel* is a *whole Flood of Conſolations*.

Here we have *Apoſtolical practice* and *Example*, ſee we next their *Rule* too, joined with their *Practice*.

How, from this *diverſity of Manners*, are *different* and *contrary charges* laid upon us, the *Clergy*, by that great *Preſcriber*, St. *Paul*. At ſome time, we muſt be *all Oyl*, to *heal*, and no *Wine* at all, to *wound*; nay, our very *God* too muſt be *Oil*; *we* muſt *beſeech* and *pray*, as though *God*

did *beſeech* by *us*, and *Chriſt pray* with *us*, that they would be *reconciled unto God*, 2 *Cor.* 5. 20. Now *Timothy* muſt *reprove*, *rebuke*, *exhort*, and yet do all with *long ſuffering*, 2 *Tim.* 4. 2. Anon *Titus* muſt *rebuke*, *Satis pro imperio*; *ſatis*, *ſuperque*, *cum omni imperio*, with *all* Authority, 2. 15. Be he a very *Paul*, he muſt one while come in the *Spirit of Meekneſs*, and another while with a *Rod* in his hand, 1 *Cor.* 4. 21. and a third, with a Rod of *Scorpions*; *Deliver ſuch a one unto Satan*, 1 *Cor.* 5. 5. nor will he ſhake this his *ſevereſt* ſcourge, but with my Text-purpoſe, that his *Soul* may be *won*, *His Spirit ſaved in the day of the Lord Jeſus*. *Ibid.*

When thus ſevere *we* are, in the *great Excommunication* againſt great Sinners, we muſt tell them that *God* is as *ſevere* as *we*; that *whoſe ſins the Church does retain upon them*, *Chriſt* does *retain* them too, *Mat.* 18. 18. The *Church* does it by *God*'s Authority; and *God* by *ratifying* the *Churches* deed, *confirms* his *own* Authority; *He confirmeth the word of his Servants*, *and performeth the counſel of his Meſſengers*, *Iſa.* 44. 26.

And yet of all the *ſins* in all the *Souls* of thoſe under our *Cures*, the grandeſt difficulty, the ſharpeſt of all our Tasks, is, to regain ſome from their *godly ſins*; *Cùm vitium virtus creditur*, *ſine metu culpa cumulatur*, ſays a *Father*; and as he elſe where, *Quid eorum mente infelicius*, *quibus peccatorum ſeges quaſi ex virtute ſeminantur?* O this *Quaſi-Virtus* ſpoils all! Theſe ſin without fear; nay, they *ſin*, as they think, *devoutly*, and with the *holy fear of God*: What ſo *wretched*, as *ſuch* a Soul? and who ſo *fruitleſs* in all his *labours* as the *Paſtor* of *ſuch* a Soul? And yet though in ſo *boiſterous* a Sea, we have *Fiſhed all night*, night after night, and *caught nothing*, we muſt caſt in our Net *afreſh*, and ſtill *Fiſh on*; and at laſt, when all our *other* cares are unſucceſsfull, we muſt *only* wreſtle with God, by *Prayer* and *Faſting*, (and ſtrive with Man *no more*,) that *this kind of Devil* (the very *worſt* in all the *Legion*, may be *caſt out*.

As a Character of theſe, we may with much deploringneſs, recount the ſad complaint of *Hormiſdus*, a holy Biſhop in the ſixth Century --- *Quando induit obedientiæ Humanitatem*, *opinionibus ſuis velata ſuperbia*, &c. Theſe are ſo *brim full* of *Divinity*, (Texts without their *meanings*,

meanings, *wreſted* Scriptures by *new* and *forreign* interpretations) that they have no *room* in them for *Humanity*, (*Ætas noſtra tam preſentibus plena eſt numinibus, ut facilius poſſis Deum, quam hominem invenire*, as *Petronius* of ſome in his time, they will rather be *petty Gods*, then *mere Men*) and more *rule*, then *obey*. Of all *Chriſtian Vertues* they have *expunged* and caſhiered *Humility* (the Doctreſs of *Obedience*) *out* of their *Catalogue*; when will they, thus wedded to the μᾶλον ἔριδος, the *ſaw* of *Contention*, *ſubſcribe* to *Peace*, who catch at nothing of *Religion*, but to *contend* about, and *deſpiſe commands*? They will not *hear reaſon*, when ſhe ſpeaks unto them, but call their *own phrenzy* by *that name*; and indeed, what hath *reaſon* to do (ſhe who inhabits a *lower Region*, who moves in an *inferiour Orb*) to command *thoſe*, who give *laws* to *Religion it ſelf*? Such are deſpiſers of *all* Authority, the *writings* of the *Ancients*, and the *Rule* of *Governours* in *Church* and *State*: to *queſtion* and *debate*, and *controll*, is all they *practiſe*; to call their own *ungrounded opinions*, *ſcience*, is all they *know*; ſo lofty and arrogant they are, *Ut, ad Arbitrium ſuum, utriuſque orbis Judicium*, that they think the *whole world* (Eaſt, Weſt, North, and South) ought to *bow down* their necks and knees to *their determinations*.

Is not our Task high, and full now; *full* as Mankind is *full of ſin*? not only *every* Man is a Sinner, [a] *Vitiis ſine nemo naſcitur*; only *every* Man *ſins* as long as he is a *Man*, [b] *Vitia erunt, donec Homines*, and never *leaves off* to ſin--- [c] *Quis--- Peccandi finem poſuit ſibi*! not only *many* ſins are in every man, [d] *Quiſnam Hominum eſt, quem tu contentum videris uno flagitio*? but almoſt *every* man is *uninduring* of *reproof* in *every* his ſins, and *unconfeſſing* of *any* of them. [e] *Quare nemo confitetur peccata ſua? Quia adhuc in illis eſt*? Does not all this make it *onus Domini*, a *burthen of the Lord*, to be in the midſt of ſo much *perverſeneſs*, *a Miniſter of God*? What Art, What Wiſdom *enough* to *regulate* ſo *many diſorders*? Τὶς ἱκανὸς might S. *Paul* well cry out, *Who* (were he as *wiſe* as the Penman of my Text, *Solomon* himſelf) *is ſufficient for theſe things*?

a *Horat.* b *Tacitus.* c *Juvenal.* d Idem. e *Seneca.*

Had we all but *one Rule* to go by, we might hope, in time, to attain wiſdom *enough* for the managery of that *one Rule*; but *Gregory the Great* (one of the ableſt, and moſt upright, and unambitious Prelates,

that ſate in the Chair of *Rome*) *in the firſt Chapter of his Third Part De Paſtorali Curâ*, gives us no leſs then Thirty ſix ſeveral *Admonitions*, twice ſo many ſeveral ways (Seventy two ways) to *handle* and *cure* the *various diſeaſes* of our *Flocks*; and yet he, good *Father*, is merciful, very merciful; for he might have preſcribed us many, very many more.

And yet, to *lighten*, if not our *own burthen*, at leaſt, our Flocks, we would ſet but *one rule* to them; which, if they ſtick cloſe to, would enable us with more eaſe, ſucceſs, and comfort, to wade through a *Volume* of *Rules in their behalf*, *for their ſafety*: That *one* Catholick Rule of *Ferrandus Diaconus* (I ſo bear to call it as he does, his *Fifth Rule*, becauſe that comprehenſive *one* ſhall be *all*) *Omnis qui ſe ad Eccleſiam pertinere gloriatur, legibus vivat Eccleſiæ.* Let him who juſtly glories that he is a *Church-member*, live up to the *Laws* of the *Church*; ſquare his *practice* by *her orders*; tye up his *belief* to her *Articles*, at leaſt, tye up his *tongue*, that it *diſturb not her peace*; the peace of that Church which, *Iſai.* 33. 20. calls the *City of our Solemnities*; that, to which in all her *Preſcriptions*, we owe all *ſolemn obedience*; that, which *Salvian* (in four Books to her, under the name of *Timotheus*) calls *Nutrix Beatæ ſpei*, *Obedience to her, will nurſe us up to our hope of bleſſedneſs.*

Nay, I humbly crave leave (with all due *reverence*) to *afflict* your patience a little longer, and to conclude upon this Text now. I have ſo high *regards* to the *Authority* which commands me *hither*, and to the *very conſiderable audience*, that I would fain ſupply in *meaſure* what I lack in *weight*.

The Third Part. The laſt Part is, That to win Souls, is the *Wiſdom* above *all wiſdoms*, (which I ſhall run through with all the poſſible haſte my Lungs will permit.) *He that winneth Souls, is wiſe.*

For, though *Solomons* wiſdom *excelled the wiſdom of all the children of the Eaſt, and all the wiſdom of Egypt*; *for he was wiſer then all men*, 1 *King.* 4. 30, 31. Though, in *all elſe*, he out-went *all children*, and *men* too, yet in this *one Proverb*, he is ſtill *more excellent* in *ſurpaſſing*, not onely *all the reſt*, but *himſelf* alſo, who *ſurmounted them all*, even *Solomon*

Solomon himſelf too--- *Fortior eſt qui ſe*; as *Sampſon* was never ſo *ſtrong* when he overthrew the Philiſtines *alone*, as when he conquered *them*, and *Sampſon* in the midſt of them.

What a heap of follies are all the wiſdoms in the world abſtracted from this *one wiſdom*, of taking care, though but ſo *one Soul*! All that all of them *together* can do, can but *gain the world*, the *whole* world; let that be gained, not only which is *really poſſible*, all of it in extent of *place*, to the *uttermoſt parts of the earth*; let man, *one man*, have not only ſo much land as the *Sun warms*, and the *Sea waſhes*, but all that world too (which is only *imaginably poſſible* for *one man* to have) in duration of *time*, from the *Creation* of it, to the worlds *end*, from its *birth-day*, when it lay all under *dark waters*, to its *departing-day*, when it ſhall be all *on a light fire*, (*Communis mundo ſupereſt rogus*, ſays one *Heathen*; and *Uno igne, quicquid nunc ex diſpoſito lucet, ardebit*, ſays another, though both of them very *unheathenſhly*, and (did they know that *from thence* they knew it, (*Gentiles hæc ut veteres loquuntur, a populo Dei ſuffurati ſunt*) very *ſcripturally*) yet his *wiſdom* in purchaſing all this at the price of his *own Soul* (perhaps his *Families*, and his *Complotters*, and his *Soldiers* too) will be as *fooliſh* as his *injoyments*, ranked with ſo great a *loſs*, are *profitableleſs*; our Saviour himſelf tells us both *this* and *that*, *Thou fool*, *Luke* 12. 20. and what will it *profit* him, *Mar.* 8. 36. and ſo to be (*profitleſs*) is one of the *names* by which *folly* is beſt *known*.

So highly eſtimable is the keeping of *one Soul* from harm, that *Moſes* ſure'y ſpake excellently well in that *ſpecial* and *excluſive* counſel of his, *Only, take heed to thy ſelf*; *thy ſelf*, why the whole world is of late grow ſo *ſelfiſh*, that they need no *Moſes* to *ſpur* them on, but rather *many Moſes's* to *reſtrain* them; ſo much they do that, and *only that*, 'tis ſadly true; and yet *Moſes* is *true* alſo, *known* ſo to be, by them who have learned that *Heavenly* Leſſon (*E cœlo deſcendit* Γνῶθι σεαυτὸν) to *know themſelves* who they are; thy *eſtate* is not *thy ſelf*; that's too far *without* thee, ('tis none of the τὰ ἐφ' ἡμῖν) and is, perhaps, with as *much delight*, as well as with *more innocency*, thy *flocks*, and thy *herds* eſtate, as *thine*: Thy *Body* is not *thy ſelf*; unleſs *thy ſelf* be *more* then *that*, the *Beaſt* that periſheth, is as *much* as thou. Ψυχὴ Σύ: *Pythagoras*

will tell thee, thy *Soul* is *thy ſelf*; and *Plato*, that the *mind* is the *Man*, *Animus cujuſque is eſt quiſque*; And if you mark it, *Moſes* himſelf tells you the *ſame tale* in the next words; *Only take heed to thy ſelf, and keep thy Soul diligently, Deut.* 4. 9. Now *Moſes* is free from being *Patron* to the *vice* of Man; now, no *keeping* too *diligent* for *ſuch* a jewel, no *heed* too *much* of *ſuch a ſelf* as thy *Soul*; now, what *before* had the *ſhape* of a *ſnare*, and the *ſound* of a *temptation*, is nothing elſe but *holineſs* and *bliſs*; now, keep thy *Soul*, and do *that only*; thou doſt *all things elſe* which are *fit* to be done, in *doing that*; all things, but the taking care for *more Souls* then thy own.

What is there on earth which the *Angels in Heaven* do more *delight* in, their *God* more *approves*, then *Souls* brought to *repentance* (the *door* of *Heaven*) by the *miniſtry* of the Word? I am ſure, *Scripture* names nothing *more* for *either* of them; for, hereto it relates, that *Chriſt* Himſelf was the *beloved* Son of *God*, becauſe He *came into the world to ſave Souls*; and as ſure I am, though we *ſtudied* throughout *all* the *Books* that are, (though every *ſand* on the *ſhore* were a *Book*, and every *Star* in the *ſky* a *light* by which to *read* it) we ſhould never be able to diſcover *any* attempt ſo *wiſe*, as *that* which *moſt pleaſes God*. Where was God *more* pleaſed then in his Son? This is my *beloved* Son, in whom I am *well pleaſed*: and I have already told you the *meaning* of *that*.

Optimis non niſi optima placere poſſunt, ſays *Seneca*; and therefore, the *ſame* which is the *Fathers*, is the Sons *pleaſure* too; you yield as much as ſoon as you obſerve our Saviours *pathetical* way of *requiring* this *wiſe care of Souls*; This is His *Unum Petii*, and His *Deſiderio deſideravi*: what *Man* moſt *paſſionately* requeſts from *Man*, is wont to be asked with *this* philtre and conjuration, *As you love me do it*; *Simon Peter, loveſt thou me?* I do, ſays *Peter*; *Paſce*, ſays Chriſt: *Gregory the Great* ſays, Chriſt ſaid, *Si diligis me, paſce*; If thou *loveſt* me, as thou *loveſt* me, deny me not this *one* requeſt of my lips, do this *one* thing for me, *Feed my lambs*, *Feed my ſheep*, Feed them *up to me*.

That which *God* and *His Angels moſt love*; That which the *Devil and his* moſt abhor and *perſecute*, *no wiſdom* under Heaven *like* to that. For,

Though

Though it be true in the *malice* of his designs, *All that will live godly shall be persecuted*; yet why is it that there is so much *warning* given to those whose *office* it is to *win Souls* from *Him* to *Heaven?* to make the Ἀντισύστημα of them *both*, to become the *Prize* of *God*, that so soon as ever they resolve *this way to serve the Lord*, they would *prepare their Souls for temptations*, (whence *these*, but from *him* who hath his *name* from *these*, *the Tempter?*) *set their heart aright*, *and constantly endure*, *Eccles.* 2. 12. Why does *Christ* at the *same time* when He sends *abroad* his *Apostles*, Mat. 10. 5. forewarn them, that they must go to *those who will not receive them?* V. 14. or else will *receive*, and *worry* them as *Wolves* do *Sheep*, V. 16. *Be ye therefore wise*, are *His next words*. For what *other* cause does *one* of the *Apostles* when he hath made a *Bishop* of *Timothy*, straight give him in charge, that he be *not ashamed of the afflictions of the Gospel*, 2 *Tim.* 1. 8. but that he endure *hardness* as a good *soldier* of Jesus Christ? *Ch.* 2. *v.* 3. Why did *one* of the *Apostles* tell us of *Fiery Tryals?* and *all* of the *Apostles undergo them?* Why all this that *Church Ministers* should be *exposed* to so many *Satanick affronts?* Why is the *Devil* in a more *peculiar* manner an *Adversary*, in *setting up* Adversaries against *these?* a *roaring Lyon*, in *stirring up* roarers against *these?* why, but that *these* are the men, *whose* great and glorious *imployment* it is, to make a *spoil* of *His Kingdom?* to give him a *Chain* for a *Crown?* to *snatch back Souls* out of *his Jaws?* to *save them* with fear, pulling them out of the *fire?* as S. *Jude*, V. 23. Is there *any wisdom* like *that*, which can *cope with*, *match*, and *conquer* such an *inveterate experienc'd* piece of *Serpentine subtilty?*

Upon this score, because he was the great *undertaker* for the good of *Souls*, befel all the *miseries* upon *Christ* himself here on earth: Therefore was he *buffetted* and *smote* upon the *Face*, (says an elegant devout Father) because he daily recovered *captive Souls* out of the *hand* of *Satan*, and would never after suffer *any* to *take them out of his own hands*, οὐχ ἁρπάσει τις, *Joh.* 10. 28. 'Tis not as we translate it, Neither shall any *Man*, but not any *Person*, neither Man, nor *Devil*, *pluck them out of my hand*. Therefore was his *Face spit upon*, because he *washt* our *Souls* with the salutary *Baptismal water*; Therefore in

silence indured he *stripes*, because by his *Word*, his *vocation* of us, he *frees us* from *punishments eternal*; Therefore did *His* Head wear *Thorns*, because he *ransomed* us *à punctionibus peccatorum*, from the *torture* of *sin*, and the *sting* of *death*; Therefore was *His Thirst* mocked with the *bitterness* of *Gall*, because he would *inebriate* us with an *eternity* of *sweetness*, with *pleasures for evermore*; Therefore was *he* persecuted to the *Death*, because he purchased *Life*, and prepared a *place* for us *after death*: And what could support him to be *more then Conquerer* in all these combates, save only, that he was the very *wisdom of the Father?*

I should now *apply* by *exhorting* your vigilant indeavours in this *wise conflict* for the *defence* of *Souls*; but *that* of all *Sermon parts*, comes *nearest* up to the *office* and very *being* of a *Teacher*, which I must not *assume here*; I must *remember where* I am, amongst *whom* I am; and *who* I am; no more then a *Remembrancer*.

Let me conclude with *Prayer*, to him, who *alone* is *able* to *teach every* of us; (This is S. *James's* Counsel, *c.* 1.15. *If any man lack* this *wisdom* of winning Souls, *let him beg it of God in prayer*) Beg we it in that prayer of *Ephrem Syrus*, (which *Maximus* a great writer records to us) Κύριε Ἰησοῦ Χριστὲ, διάνοιξον τῶτα, καὶ τοὺ Ὀφθαλμοὺς τῆς Καρδίας μου, τοῦ Ἀκοῦσαι τῶν λόγων σου καὶ Συνιέναι, that the Lord Jesus Christ would open the ears and eyes of our heart, to hear and *understand* his words; with that Prayer of *Nazianzen*, Χάριν παρασχοῦ χριστὲ τοῖς ἐμοῖς πόνοις, that Christ would *Ingratiate* our labours (in the inquest of Souls) with *Himself*, and with these *committed to our charge*; with S. *Austins* Prayer, *Sint castæ deliciæ meæ Scripturæ tuæ; nec fallar in eis, nec fallam ex eis*, that God would make all of us *incorrupt* in his Scriptures; that we may neither *misunderstand* them, nor *teach amiss* out of them; with that prayer of *Fulgentius*, (the *abridger* of S. *Austin*) *Ab ipsâ veritate postulo, doceri me multa plura quæ nescio, a quâ accepi pauca quæ scio*, Beg we of him, who is *Truth* it self, the *many more truths* which we are *ignorant* of, of whose benignity we have received all those *few truths* we *know*; with that Prayer of *David*, Psal. 119. 73. Give us *understanding*, that we may *know* (and *teach*) *thy commandments*; with that Prayer in the *Wisdom of Solomon*, (that we may *conclude* as we *began*,

unless

unleſs *that Book* be *none* of *Solomon's*, but (as *Eraſmus* ſays, *moſt* ſay *Philo's*) however, 'tis in *Chap. 9. Verſ.* 10. That God would ſend us *wiſdom* out of his Holy Heavens, and from the Throne of his Glory; that being preſent, *ſhe may labour with us*, that we may *know* and *teach* what is *acceptable unto God*; and with *one* Prayer of my *own*, that *God* would *aſſiſt us all with all the bleſſings that all good men have ever prayed for, upon thoſe who labour in the Word and Doctrine for the Converſion and Salvation of Souls; and to this great purpoſe, would make us partakers of the benefits of all the Prayers of the whole Catholick Church; eſpecially, of all the Interceſſions of the Mediatour of us all, Chriſt Jeſus, bleſſed for evermore.*

To whom, *&c.*

FINIS.